words "Strike" and *"Lai Jhanda"* (red flag). With other workers he hears speeches which excite him and give him new hope. Then, the mills close down; a strike has begun. Week after week it goes on; there is no money; all are in debt. For a time he returns to the village in despair, but the city draws him. Once more he starts work in another mill. He is swallowed up in the great maw of industry. The peasant becomes a proletarian.

This is not an imaginary picture, but fact. Let us fill in the lines. It is always dangerous to generalise. There are mills with adequate welfare-work, which build houses for their workers; municipalities do something; but still these things are the exceptions rather than the rule. The Whitley Commission (Royal Commission on Labour—R.C.L.) says of the jobber that when the labour shortage was acute, overseers and contractors went to distant villages to recruit. Such methods are still employed in certain industries, particularly mining, some seasonal factories and plantations. In perennial industries, thanks to the increase of unemployment and the growing population of the cities, it is now generally possible to recruit labour at the gates.

But the jobber still maintains his position within the factory or mill. Promoted from the ranks, he is essentially an intermediary between the employer and the worker. He supervises the work, and whatever technical knowledge is needed he is expected to impart. To obtain a job, he must be approached and it is upon him that it will depend whether the job is held or even a better one obtained. He may also lend money and find the worker lodgings. He "combines in one person a formidable series of functions[5]' **(R.G.L.).** He also discharges some of the duties performed by trade-union officials in the West. Thus, he is told to notify the workers of any change in conditions of work, and if the workers have grievances, it is he who may be expected